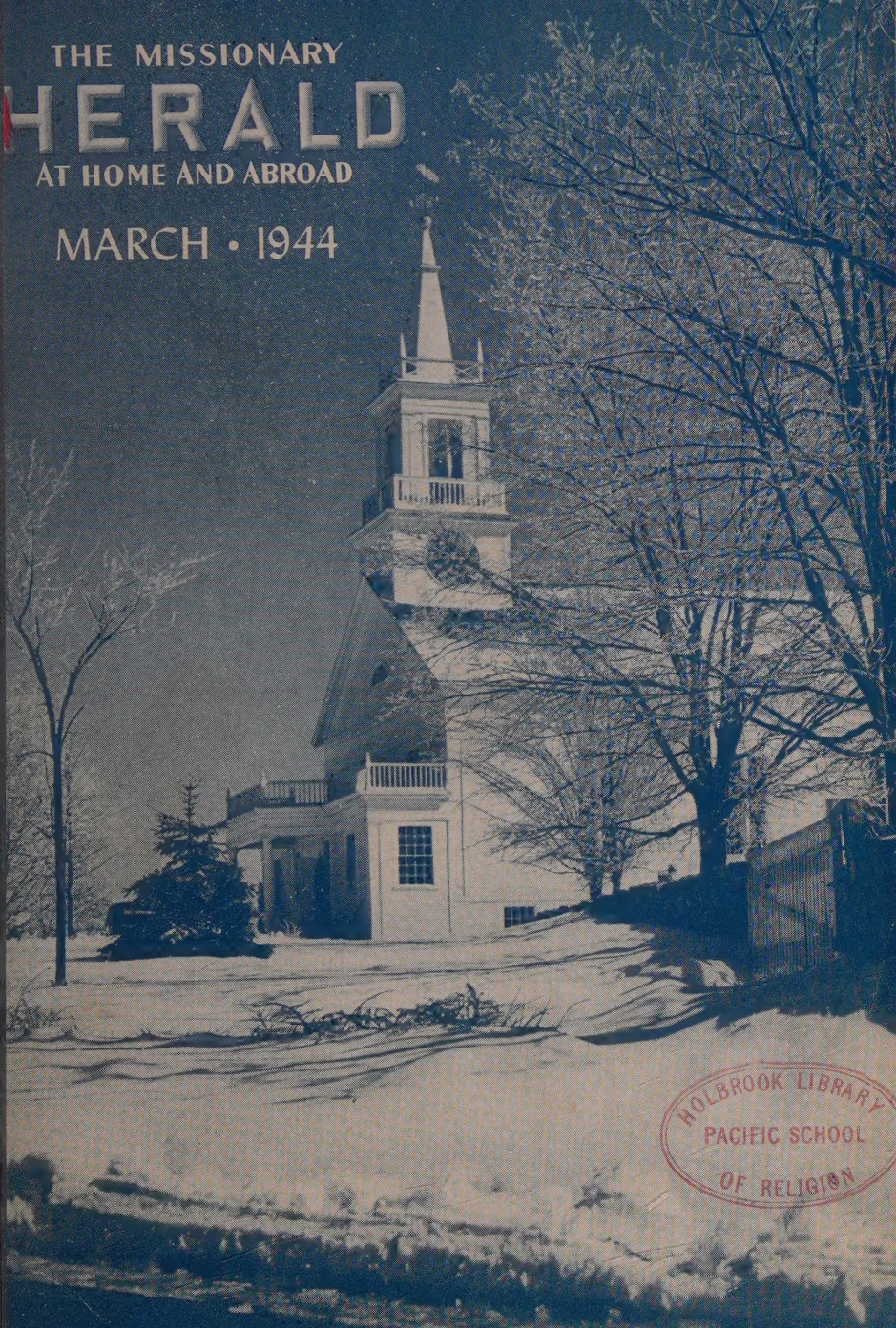
THE MISSIONARY HERALD

AT HOME AND ABROAD

MARCH • 1944



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The Missionary Herald

At Home and Abroad

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Editor: ANDREW VANCE MCCRACKEN

CONTRIBUTING STAFF: Robert G. Armstrong, Ross Cannon, Dorothy P. Cushing, Lucy M Eldredge, Fred L. Fagley, Wynn C. Fairfield, Nels F. S. Ferré, Fred Field Goodsell, Paul R. Reynolds, Ruth Isabel Seabury, George W. Shepherd, Helen Frances Smith, Albert D. Stauffacher, Harry Thomas Stock, George N. White, Hugh Vernon White.

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COVER PICTURE: CONGREGATIONAL CHURCH OF RYE, N. H.
Photo by Harry B. Trefethen

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THINK of your church as an ambassador, treading the highway of the centuries, holding in her keeping the oracles of God, a heaven-sent companion upon whose arm humanity leans as it pursues with bruised, bleeding feet the steep and hazardous way, a vast and ever-growing society linking nationalities and races together, earth's inspired teacher inculcating truths without which the hearts of nations utterly fail.

CHARLES E. JEFFERSON

"LET DOWN THE BUCKETS...."

WHY the present indecision and instability in Bolivia today? John Gunther makes the piercing observation that because Bolivia has never conquered itself, it cannot keep from being conquered!

This is for us a solemn warning. Any cause, no matter how great, may be lost even in victory if it lacks inner strength, unity and spirit.

Victory in this war will be a counterfeit victory unless we conquer also these inner enemies: discrimination, secularization, intolerance, materialism and exploitation.

We often hear it said: "Democracy must be kept alive here"; "our country must be a working model of true democracy"; "democracy alone can build the foundations adequate for the pillars of peace."

But how often is it said that the problem of building a genuine democracy is essentially spiritual and that our major business is making the body of our society the servant of its soul?

You know the answer. But the latter is much more fundamental, even though much more difficult. Admirable human living and high spiritual endeavor do entail terrific mental and spiritual toil, even exceeding that which built our New England churches and stone fences, surveyed and industrialized the Ohio valley, and explored the far west.

But to this spiritual task, our Board of Home Missions (to whom we dedicate this edition of *The Missionary Herald*) is committed! It aims to build, through God's grace, a Christian U.S.A. which has conquered itself and, thereby, has become a society which is truly "of the people, by the people, and for the people."

In the final analysis, however, the task is ours—as Christian men and women.

"Let down the buckets where you are," states Madame Chiang Kai-shek. This means that every one of us has a task in our own city, village and community—observing what must be built anew along all our Main Streets, and doing our part as Christians in sincere purpose and positive action.

Without this the heart of our nation will utterly fail.

Andrew Vance McCracken

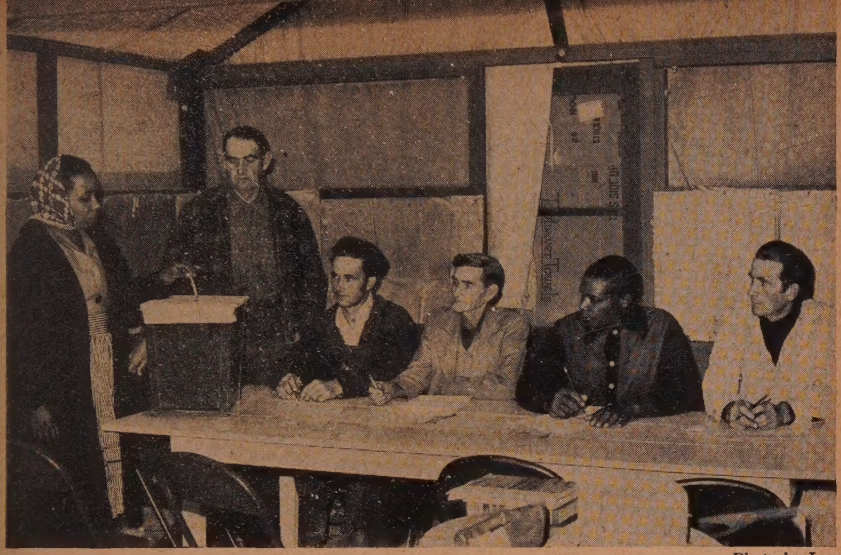


Photo by Lee

Our COMMON Cause

By Mildred H. McAfee

Throwing oneself into the building of a better world offers this generation its triumphant chance to live richly and satisfyingly.

It was a memorable occasion for me when I realized that many of the teachings of Christ were not injunctions, statements of rules which I could break, but were rather a description of the nature of the world with which we are dealing.

"Judge not that ye be not judged" —as an injunction this makes no sense to rational beings with any awareness of moral obligation.

Of course we must judge, differentiating between good and evil, evaluating ideas, people, programs, policies.

But it makes complete and extremely challenging good sense, on the other hand, if we accept those words as a statement of fact—judgment always establishes the nature of the judge—"you cannot judge without being judged."

Your likes, your dislikes, your convictions, your choices commit you to the likes and dislikes, convictions and choices of other people as surely as night follows day and day follows night. It's a law of nature which we can reckon with if we will.

"Bear ye one another's burdens and so fulfill the law of Christ"—as an injunction that was confusing to me in childhood.

Why should everybody carry everybody else's burden? If each one carried his own it would seem to make better sense. Childhood's perplexity was, indeed, confirmed by maturity's observation of the objectionable nature of so many bearers of other people's burdens.

Taking these words as an injunction creates that difficult relation-

ship which puts me who would do good in the fearful relationship of doing it to you who may or may not want to be the recipient of my goodness. If you don't want my help, my rendering service from a sense of duty—following an injunction designed to make *me* good—puts you in a humiliating position and is apt to make you resentful.

Turn it the other way, however, and see how reasonable it is.

The nature of this universe is such that men do bear each other's burdens—whether they want to or not. That is the law expressed by Christ. Once we are in the relationship of being "one and another" we become inevitably bearers of the common burden.

We are both parts of a whole, larger than each of us, to which we are both committed. If I fail to share your load I violate the law of nature as explained by Christ and our joint enterprise is thwarted. My childish perplexity is clarified by the understanding that once we are together in a group relationship we do bear one another's burdens because your burden is mine; mine is yours and when we operate on the basis of the fundamental law of group relationships, we share the load.

If service is as simple as all that one wonders why more people don't find their satisfaction in lifting society's loads.

Certainly one factor in the answer is the tragic failure of most of us to recognize our relationship with groups whose needs require our contribution. We confuse membership in a little clique with identification with our fellows. We set our hearts on being in a particular club or on a particular committee or a director of a particular business.

All of us have known the person who measures the world by the yardstick of his microscopic home town. There have been graduates of universities who have repudiated identification with groups which failed to talk the same academic lingo as theirs. There have been Republicans and Democrats who admitted no identity with the opposing party members

"Blitz" victims in Europe offer Christians a chance to fulfill the law of Christ

Photo by Lange

Drought refugee children of Oklahoma in a migratory camp represent Our Common Cause

and have designed the scale of their living to fit the dimensions of their party platform.

A very grave anxiety of the post-war world is the size of the group to which individuals will commit themselves. Will it, for some of us, be a world measured only by global dimensions, a world whose burdens anywhere are recognized as belonging to me and my nation?

Most of our generation has grown away from the notion, blamed on the Puritans mistakenly, I understand, that there is any virtue in doing things just because they are unpleasant. It is tragic for group life whenever this pendulum swings to the opposite extreme to assume that only those things which we want to do are things we should do.

What I am suggesting is that what needs to be done for the well-being of the group to which we belong or want to belong becomes an automatic claim on us if we want to claim membership in that group.

The act itself may be dull, dangerous, dirty, but if it is necessary it gives satisfaction to accomplish it. The person who cares enough about the well-being of the whole may hate the dishwashing or the work on the assembly line or the reading of papers or the maintenance of the watch on a night of sleet and storm but basically he wants to do these things even when he dislikes doing them.

Throwing oneself into the building of a better world offers this generation its triumphant chance to live richly and satisfying.

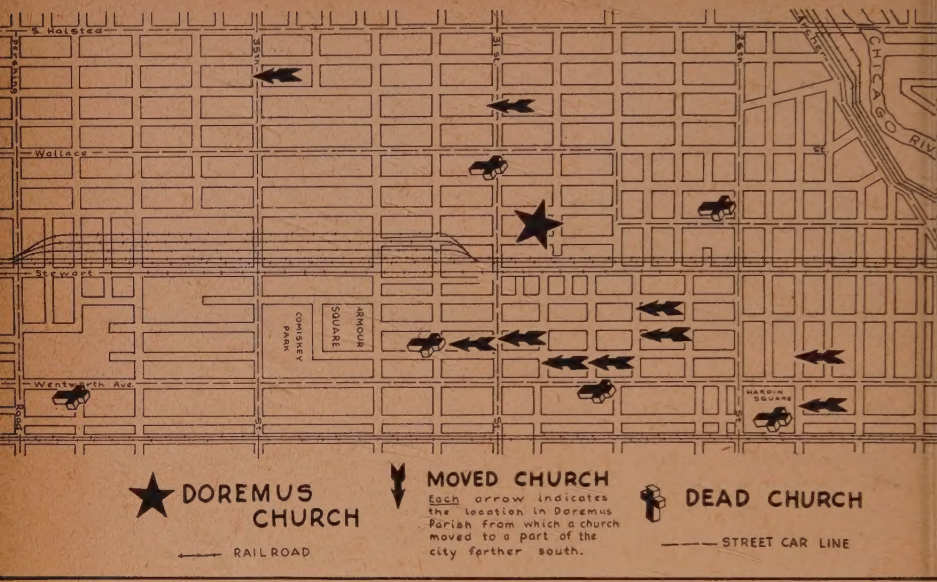
Rich and satisfying life is never achieved directly. It is always a by-product of effort for some purpose bigger than oneself. Vision of a sufficiently demanding character challenges the best that is in the best of us.

Acting in its behalf admits us to a distinguished fellowship.

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them to be called their God; for He hath prepared for them a city."

As we learn to carry our share of the load of rebuilding this war-torn world, may we do it so competently and with such insight and good spirits that God will never be ashamed to be called our God.

Captain Mildred H. McAfee, USNR, Commander of the WAVES, is President, on leave, Wellesley College. This article is a condensation of an address at Rockefeller Memorial Chapel, University of Chicago.



Why Churches LIVE

By Samuel C. Kincheloe

WHY is it that one church lives and prospers where others die? Here is the story of a church which has not only lived but has developed in the very neighborhood where six others have died and from which ten have moved!

The larger community of which our Doremus Congregational parish in Chicago is a part is hedged in by rivers, railroads and industries.

To the south and west is one of Chicago's leading and best known industries—"the stockyards." To the north are the docks. Scattered along the margins and in the community itself are small factories.

The area is two and one-half miles from Chicago's business district.

Doremus Church began in 1882 as a mission of the Plymouth Congregational Church. In 1893 it was independently organized with a membership of 85 and a church school attendance of 650.

But following this period the church and school suffered a serious decline. There had been sixteen ministers in twenty-six years and the members of the church, like many others of the area, talked of disbanding.

However, in the twenty-six years since the coming of the present pastor, the Rev. Matthias A. Kooger, the church has grown in interest, in contributions, and in membership. The latter totals approximately 700.

What accounts for this power to survive and expand?

1. *The Doremus Church has lived because its pastor is a man of outstanding personality and leadership in the community!*

Mr. Kooger has a reputation for preaching, for helping the young, the distressed, the sick, and for unusual leadership with boys.

The "office" of pastor has meaning in the Doremus community and Mr. Kooger adds to its significance.

He has been a symbol of religion in the area and has dramatized the church's meaning for his neighborhood.

2. *The Doremus Church has survived because it provides a message and worship adapted to its community.*

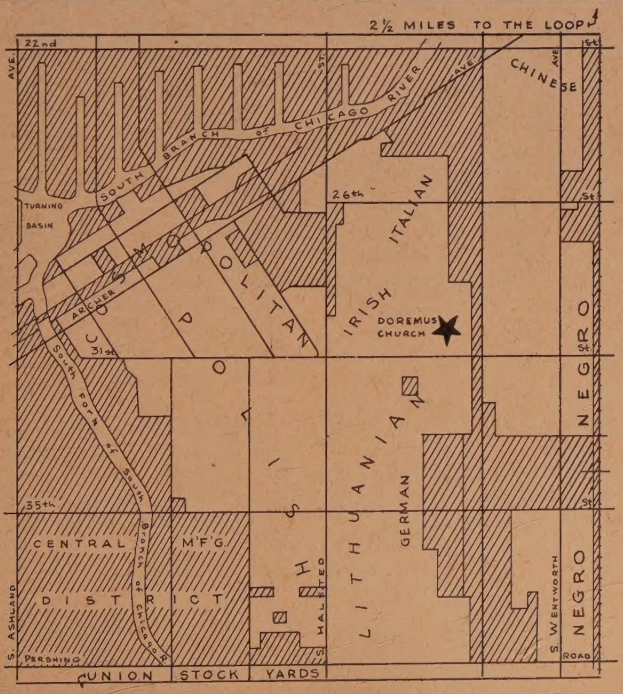
The people themselves transformed the old auditorium into a place of unusual beauty and fitness for worship.

The robed minister and choirs, the processional, the chancel, the music, the warm devotional service, the celebration of great days all appeal to people of European traditions.

In spite of all the social service and other activities of the institution, it still maintains the character of a church.

3. *Doremus Church has lived because it has achieved a community*

Here is the surrounding environment of Doremus Church. White areas are nationality and racial concentrations. The shaded areas are railroad and industrial property



church spirit and an attitude of inclusiveness.

Doremus did not plan to become a community church. But in a very real sense, it is a community church for the Protestant population, since it applies the principle of inclusiveness in all its activities.

Its complete identification with the local community and the assumption of responsibility for the religious guidance of any who come give it a clear charter for taking the name "community church" if it cared to do so.

4. *The Doremus Church has survived because of its interest in children and young people.*

The community is largely Polish, Italian, Croatian, Lithuanian—although it is predominantly Protestant—and many of the people are Lutherans—German and Swedish.

At first it was almost impossible to reach them. But work was begun with the children—a seven-day program each week. Doremus held open house for boys and girls.

Today, most of the young people are doing something and contributing something in the church life.

5. *Doremus has survived because of the group's own sense of responsibility.*

Keeping expenses down has enabled the local group to keep the organization in its own control.

The economic homogeneity of the church and community and the absence of any large givers have fostered a spirit of democracy and a sense of the importance of the small gift.

There has been financial assistance from the Chicago Congregational Union, but the church has not come to lean upon this. The psychological effect of paying its own bills has given the church a sense of responsibility.

As it could not afford to pay for a great deal of professional help, the volunteer spirit has been kept alive. The example of the minister in accepting a smaller salary than he could get elsewhere has had its effect upon giving.

In fact, Doremus Church might be characterized by the large amount of significant participation on the part of its members.

Summing it up, the success of this particular church seems to be based upon the combination of the following factors:

The personality and character of the pastor and other members of the staff; the indigenous nature of the preaching and services; the significant participation and sense of responsibility of the membership; the simplicity of its financial undertakings; the all-inclusive spirit of the church and its communal attack upon the ills of life; its adaptation to the traditions of the community; its unusual approach to children and young people; the beautifying of the sanctuary and the death and removal of competing churches.

Thus a church which might well have been counted among the "dead" conducts an ever expanding program of religious life and service in a community which needs the benefits of Christian action.

Dr. Kincheloe is Professor of the Sociology of Religion at Chicago Theological Seminary. The author is indebted to Franklin Elliott for the map work. This is the ninth article in the series, "America and Its People."

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Albrecht Dürer

THESE hands have become a symbol of sharing.

They belong to a friend of the artist, Dürer. This friend, likewise an artist, offered to earn money for them both while Dürer studied.

Through toil his hands lost their skill. One day Dürer found him in prayer, his work-worn hands uplifted, asking God to give to Dürer the skill he once dreamed for himself.

This etching is Dürer's expression of gratitude for his friend's life.

The hands of women are engaged in many things today—in home and garden, in factory and church.

Through the Woman's Gift, their sacrificial sharing becomes tangible in their generous gifts.

It seems fitting, therefore, in the dedication services planned for the Woman's Gift, that this etching be used to symbolize their compassion.

"Hands That Share," a service for the dedication of the Woman's Gift, appears in the February Guide Posts. *Copies of the etching may be secured from Pilgrim Press, Boston or Chicago, or the House of Art, 6 East 34th, New York. A27, 4 x 6, 30c. F11, 7½ x 11, $2.00.*

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

In the United States of America the European social process is in reverse. There peoples are compartmentalized into nations and races. The process is that of sharpening national and cultural differences.

Here the process is that of unifying these same national and cultural differences into a single body politic assuring freedom and opportunity for all. Neither they nor we have attained, but the process is in reverse order.

This makes the U.S.A. scene significant. If we can solve our problem we will have demonstrated the solution of the world problem.

Here is being attempted what must be achieved on a global scale, the orchestration of differences, not into unity or uniformity, but, into a free fellowship where each finds fulfilment in the enrichment of all.

Note the constituency of our citizenship. The ancestors of

10,000,000 of us came from Ireland
15,000,000 of us came from Germany
60,000,000 of us came from Great Britain
13,000,000 of us came from Africa
9,000,000 of us came from Slavic lands
5,000,000 of us came from Italy
4,000,000 of us came from Scandinavia
4,000,000 of us came from France
3,500,000 of us came from Mexico
1,000,000 of us came from Greece
1,000,000 of us came from Lithuania
360,000 of us came from the American Indian
127,000 of us came from Japan
97,000 of us came from China
45,000 of us came from Philippine Islands

Aside from 360,000 American Indians we are all immigrants or descendants of immigrants.

We are a mongrel-blooded and also a polyglottous people. As late as 1937 we had 1,076 foreign language publications in 38 languages. More journals were published and read here in more languages per capita of population than in all Europe.

Here the major world problem of race culture and nationality is set down in a professedly Christian democratic scene. To fail here is to foredoom world hope.

The Church, each church, must generate spiritual quality and capacity to build neighborhood into brotherhood. A new evangelism is needed. It is not enough that people be saved, they must be trained and organized to be saviours under the leadership of The Saviour.

From now on each church is a Home Mission Church and a World Mission Church, inescapably and inseparably, and the two are one.

And here in the U.S.A. each church must strengthen all, and all each, and together minister where the issue is acute and the need great. That is Missions.

A. D. Stauffacher

As India's 340,000,000 illiterates learn to read, increasing supplies of Christian literature like this must be constantly provided through the gifts of our churches

BOOKS *for* INDIA

By Ruth Ure

In India the requirements for the franchise are literacy and the possession of property.

Eighty-eight per cent of the people of India cannot pass that first requirement, for 88 per cent of India's people cannot read.

Her 340,000,000 illiterates constitute one-third of the world's problem of illiteracy.

Think of my village friend, Soma. His daughter was to be married and he needed cash for the wedding.

To be sure, he earned ten cents a day, fairly regularly, but somehow that didn't go very far with seven children to be fed.

So Soma went to the money-lender. He carefully tested the ring of each rupee of the hundred counted out to him, and only then did he put his thumb print on the IOU.

But had Soma been able to read, he would have seen with horror that the amount he thus averred he received was 200 rupees instead of 100, and that the interest he promised to pay amounted to 60 per cent.

As the years went by, the money-lender progressively seized his property, then two of his children as slaves, in lieu of arrears in this annual interest.

And in spite of these dear payments Soma still owed the capital, all because he had put his thumb print on a note instead of being able to read—and sign his name.

And Soma is one out of 340,000,000 fine folk at the mercy of the unscrupulous because of illiteracy.

Why doesn't India progress in agriculture? In sanitation and health? In industry? Toward democracy?

In his kindly manner, Dr. Laubach teaches an illiterate from his picture-reading chart

Because 340,000,000 people like Soma cannot read and so must follow the old inherited ways!

How can a man share intelligently in government, no matter how alert he may be, if his thinking is shaped by bazaar rumors rather than by his own study and balanced knowledge and judgment?

Ah, but the picture is changing rapidly! How and when did this start?

It began with Christian missions caring for the under-privileged and concerned about the effects of illiteracy on all the problems of India—realizing also that an illiterate church was a church without the Bible and therefore weak and in danger for its very life!

Dr. Frank C. Laubach—that world-renowned Congregational Christian missionary and expert in teaching people to read and write—came to India and demonstrated a method which worked, building confidence that India could be made literate.

Formerly it had taken three years to teach an adult to read in India. Now it takes three months, and if the pupil is really bright, only three weeks.

So it has been our churches which have led India in its great literacy campaign!

And India has recognized now the centrality of the problem.

Now there are night schools everywhere: in factories, in government offices, among coolies, in mud courtyards of remote villages. In one or two centers, whole villages have become literate. Patriotic young men band themselves together for Anti-Thumb Impression Campaigns or Wars Against Illiteracy.

The All-India Women's Conference has put a literate India at the head of all its objectives. Parades, badges, stars on the walls of the houses for literate members of the family: these and other devices add momentum to the movement.

Fourteen provincial literacy committees working under our National

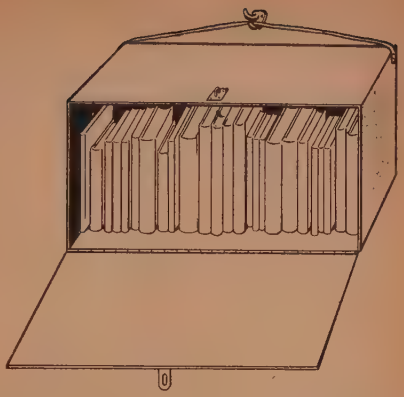
Thousands of India's illiterates have studied Africa, and South America, Dr. Laubach's

Christian Council direct research, preparation of materials and training of workers. It is hoped that soon there will be a full-time director in each area and also in each denominational group for that district. Most of the other areas and the government have acknowledged and followed the Christian lead, and often one hears in Hindu-Muslim circles—"For this work one must have the missionary spirit."

Thus our churches are demonstrating Christianity in action, and in a sphere where even the poorest believer can help, for it takes less of finance than of Christian love.

What sort of democracy will India be?

The pattern will depend on what India reads! For literacy is but a step to literature, and whoever provides books for India will form the mind of India.



The Woman's Gift will provide portable libraries like this one for Indian villagers

Here lies the supreme challenge of today to our churches. India needs simple books for new readers, books on daily life in home and field and bazaar, books filled with truth and high ideals.

As the illiterate 88 per cent emerge into the light of literacy, they are going to believe everything that is on a printed page!

Are our churches doing anything about this? The answer is yes! Strong Christian committees in each province are studying the problems of developing national authors and artists who can produce the books needed for evangelism, for pastors, for the education of the churches.

They want to increase the number of Christian bookshops through vans which will itinerate from church to church. And it is to subsidize these efforts that our American Board gives ever more generously to the cause of literacy.

The newest demand is for libraries!

I had one as I camped in one district—a tin box, remodelled so that the side opened to reveal some sixty small books. (See the drawing at the top of this column.)

which teaches an Indian dialect. In Asia, become synonymous with the cause of literacy

	కాకి	కిన్నెర	కుక్క	కోడి
	గొలము	గిరక	గుడి	గొలుసు
	తాళము	తీగ	తూము	తోక
	దారము	దీపము	దూలము	దోమ
	నాగలి	నిచ్చెన	నువ్వులు	నోరు
	పాము	పీట	పులి	పొగ

Nehru's nieces, at Wellesley, represent India's literate 12 per cent and the level to which the other 88 per cent can be raised. Chandralekha, left, holds the Mayling Soong Fellowship

Whenever I was in my tent the boys of the village would come and sit in a silent group, reading voraciously. And then invariably they would ask:

"Why don't we have books like these? Where can we get them?"

Why and where indeed? For that library cost just three dollars complete.

Now is the time to give India books. Whatever the future brings these books will remain with their message.

This is the challenge I give you: now, in this decisive period of India's history, you can give her two permanent and paramount gifts—literacy and Christian literature!

Ruth Ure is Secretary of the National Christian Council of India, Burma and Ceylon. This is the seventh article in our series, "Christian Ventures in Learning and Living."

Our Woman's Gift for 1944 will be devoted, in large part, to provide libraries, as described here by Miss Ure, for the people of India.

In thousands of our churches, in the next few weeks, our women will present their gifts for this purpose and for other special needs.

If your Conference is sharing in this project, reprints of this article—for general distribution—will be supplied upon your request.

Your offerings will be gathered together in State Meetings and the national service of dedication of the Woman's Gift will be observed at the General Council in June.

HELPING THROUGH PRAYER

By Fred Field Goodsell

DR. V. S. AZARIAH, the beloved Indian Bishop of Dornakal, is chairman of the National Christian Council of India, a body which on a wide scale represents the five million or more evangelical Christians of India. In a remarkable degree the Bishop has set the goals and mobilized the large Christian community with his inspiring leadership.

Recently he issued "A Call to Prayer for India." "Today we face an India that is awakened, and a Church that is throbbing with new life and action. . . . We are in an India that is full of suspicion and racial and communal antagonism; an India sorely in need of peace and understanding. The Church needs a spiritual awakening that it may play its part in the reconstruction of the new India, and neither falter nor faint at this time in its witness to the crucified and risen Lord. Our Lord's remedy for every such situation is prayer."

The Bishop divides his "Call" into three sections: Penitence, Thanksgiving, and Intercession. I wish I might quote all three but there is space only for the third. You are invited to join in intercessory prayer for India.

"LET US PRAY:

For world peace. For understanding between the races and peoples of India. For the Government of India and the new Viceroy, that they may have a sympathetic understanding of the country's legitimate aspirations, wisdom to know what they ought to do and strength and courage to do it. For all political and communal leaders that they may be guided by a single eye to the good of India, and ever seek peace and goodwill among men. For the Churches, ministers, lay workers, missionaries and all Christian Institutions that they may be enabled to present to India the gospel of the redeeming love of God. For all organizations that labour for union and coöperation—the National Christian Council, the Provincial Councils and all union institutions—that they may be effective messengers of unity and peace. For the famine-stricken people of Bengal and other parts of India, and for all who are helping them."

"IN PARTICULAR LET US PRAY:

(1) For the meetings of the National Christian Council at Nagpur. (2) For the Rev. C. E. Abraham of Serampore who is proceeding to Chengtu in China as visiting professor in the Nanking Theological Seminary and will represent India at the meeting of the N.C.C. of China. (3) For all Indian soldiers overseas and in India. (4) For all chaplains, padres, Y.M.C.A. workers and others who are entrusted with the spiritual care of Indian Christian troops. (5) For the British and American soldiers that sojourn in India and for their chaplains; for the Toc H. Soldiers' Homes and other institutions which work for their welfare. (6) For the Churches in Burma and Malaya and their indigenous ministers who are nobly keeping alive the witness of the Gospel in these lands under alien occupation; for all refugees from these countries who are now in India. (7) For all captives of war and for civilian internees, especially for interned missionaries; and for all who are suffering as a result of war. (8) For all consultations and preparations for post-war reconstruction in India in Church and State."

Fred Field Goodsell

The gate of Ryder Hospital stands open to all who come seeking treatment and advice

Its grounds, spacious and well-planned, offer ample opportunity for future expansion

Without discrimination, its clinic serves patients from many classes and occupations

A Check-up o

By Fred

"MAY I use your telephone?" "Sure," said the druggist to an enterprizing lad.

Whereupon he called a certain woman and asked if she needed someone to take care of her lawn. The reply was, "No, I have a good boy."

"But," said the lad, "is he doing a first-class job? Wouldn't you like a boy who can do the work better?" "No, I'm perfectly satisfied with the boy I have," replied the woman as she hung up the receiver.

As the lad was leaving, the druggist said, "Sorry you didn't get the job." To which the boy replied with a wide grin, "Don't worry. I already had the job. I was just checking up on myself."

This is being written at Ryder Hospital in Puerto Rico where I am checking up on things.

Ryder is a fifty-bed hospital which holds a provisional certification by the American College of Surgeons. We started it in 1913 as a wayside, improvised clinic, just outside Humacao.

During the past ten years its two doctors and their associates have rendered the following service: 225,578 clinic visits; 172,370 laboratory examinations; 139,941 hospital days; 12,760 persons hospitalized; 3,481 operations performed and 749 babies delivered.

But the two doctors have not telephoned the Board of Home Missions in order to check up on themselves. They think that the time has come for them to go elsewhere. With deep appreciation for what they have done, their wish has been granted. But where are we to find equally prepared persons who are disposed to "follow in their train?"

yder Hospital

vnlee

More than this, where are we to get $28,000 annually toward current expenses beyond what the Board has been able to grant? This amount is needed to maintain present standards —without one dollar for advancement.

The Wages and Hours Law was made effective a few months ago. This makes mandatory a minimum wage of $30 per month, exclusive of board, laundry and room. It will take $7,000 additional yearly to meet this item for the workers below the status of registered nurses. Naturally, everyone else on the staff had to be advanced accordingly. In addition, food prices and medical supplies have also become more expensive.

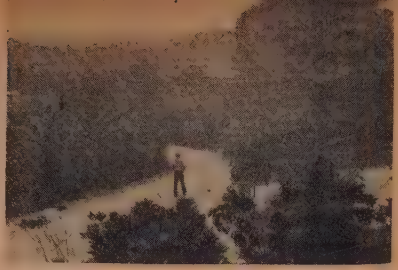
Dr. Mugrage, our Medical Director, and I have been discussing this predicament with the insular public health authorities. It is barely possible that they may buy some of our services. There still remains much more to be done than the municipal and private hospitals can handle.

Says Dr. Mugrage, "The anemia of hookworm is still widespread, an incidence of 95% among our patients.

"In the past years the incidence of hunger has greatly increased, and frequently the emaciated, bird-like forms of little children are brought to us in the actual stage of starvation.

"And there should be a hospital which specializes in women's and children's diseases alone. All our private institutions are general hospitals with very limited room for children.

"There should also be a hospital for convalescing tuberculous patients in addition to the one and only sanatorium on the island.



The beauty of Puerto Rico's scenery is in great contrast to the poverty of its people

The Christian ministry and wholesome influence of Ryder Hospital are sorely needed

Ryder's doctors who live in these residences must have our interest and financial support

"It has been computed by hospital authorities that the average need for hospital beds per unit of population in continental America, which has a better health record than Puerto Rico, is seven beds per one thousand persons. At that rate Puerto Rico should have 14,000 beds, whereas it has only 7,000."

In spite of the present predicament, not knowing where the new doctors and the $28,000 are to be found, I am nevertheless inspired by a dream that long has been in my dreaming.

Dr. Mugrage has developed an excellent farm; we have 50 acres of land. Puerto Ricans need better health and they would have that, generally speaking, if they had better food—the vitamins of a wider variety of vegetables. Their meagre diet of rice and beans is as unbalanced as it is insufficient.

Puerto Rican families are far too large; ten, twelve, fifteen children in one family. Midwives who have had no training whatsoever except crude experience, deliver most of the babies.

Puerto Rico needs practical nurses who have had at least rudimentary training, as well as high school graduates who become registered nurses.

I have a vision of Ryder becoming an educational health center with the hospital and farm as the vital center.

There is every reason why we should be training practical and graduate nurses. We are doing neither. There is every reason why we should be training orderlies. There is every reason why we should be training midwives and follow-up maternity case workers who would seek to lift the standards of living in the homes from which our patients come and to which they return.

There is a great need in Puerto Rico for schools whose learning, training and teaching are anchored in life rather than in the classics. Such schools should revolve around basic human needs, such as health, better living, earning a living, better citizenship, wholesome recreation and religious experience.

We have the equipment, the land and the staff covering the hospital part of such training.

In time we should add twenty-five beds to the hospital. A home for the staff nurses has long been needed. This could be made large enough for students also. A few more residences would be required. There would have to be a small classroom and library building. Someone would have to act as dean of the educational program, and perhaps three or four teachers would be ample.

Our bodies are temples of living souls, the machines by which persons function. I would not minimize ministry to the bodies of our Puerto Rican friends. That is exceedingly important.

But he who heals and repairs the body has a wonderful opportunity to help people become real persons.

Here the home, the school, the church and various social agencies might well merge their interests in practical ways for the saving of children and the making of Christian men and women.

All this has been dreamed and dreamed again. We are told that without vision people perish. The same is true of our missionary work.

Fred L. Brownlee is the General Secretary of the American Missionary Association Division of the Board of Home Missions.

Fifty thousand garments for Greece! Will you help our Service Committee in its clothing drive? Write to the Committee, 289 Fourth Ave., New York 10, N. Y.

Official U. S. Navy Photo

THE freedom of the individual has been the great driving force of civilization for the past three hundred years.

In the strength of that force men have conquered continents—felling the trees, exploiting the soil and setting the blast furnaces to roaring.

Using that force they have made millions of inventions, some of them to enrich life and others to destroy life.

Some of these inventions annihilate space and time and draw the world together. Others tend to set class against class, region against region, race against race and man against man in a manner more intense than

was known in the history of the old days.

As we plan now for the maximum freedom of the future, one central fact stands out!

Freedom, using the glorious forces of modern civilization, will destroy itself if every individual, every region, every class does not recognize with more than mere lip service a supreme allegiance to the general welfare.

If this conviction is not found deep within the souls of well-informed and well-meaning men, there will be ceaseless strife between the nations and within nations.

Without allegiance to the general welfare, the strife will become periodically more and more violent until either freedom itself has been destroyed or the modern high-powered inventions have been put out of use.

And by the general welfare, I mean the antithesis of that which is represented by the pressure groups with their high-paid lobbyists battering against the state and national legislatures to get an advantage for special privilege at the expense of everybody.

At this point religion steps in. And when I say religion I use the term in its original sense to refer to the force which binds us back again to the beginning, the center and the end of our being.

You can call that to which we are bound God. Or if you prefer, you can call it the general welfare, or the service of the Kingdom of Heaven here on earth.

In the eyes of God all nations, all races, all regions, all classes and all men are equal and are distinguished solely by their purity of heart in the service of the general welfare.

And class war and race war will continue long after hostilities cease unless each one of us uses his freedom more continuously and more consciously in the service of the general welfare. We must manifest this service in our daily lives—each in his own way.

Government is one symbol of the general welfare. The church is another.

Here in the United States we have wisely separated these two great institutions. No one is compelled by government to support a national church with his taxes. In time of war, government trebles and quadruples its taxes. The church finds its responsibility to the general welfare trebled by war, but it has no method of increasing its income except to appeal to the people themselves.

And if you are a thoughtful man you must recognize a supreme need for some agency to emphasize in every town and village, week after week, the bonds which hold humanity together.

The mechanical forces—both to unite and to separate humanity—have grown with lightning speed. The spiritual forces have not grown proportionately. When the forces of light failed to occupy the field the Nazis stepped in with the dark religion of Satan.

Nazism as a name may die with the death of Hitler. But Nazism as a force will live until human beings everywhere are willing and able to deal tolerantly and understandingly with their fellow human beings regardless of race or language or class.

The forces let loose by peace will be even more anarchic than war itself.

The responsibility of our churches to the general welfare in the postwar period is a challenge of the greatest magnitude. On their capacity to meet this challenge hangs the future of freedom, the future of scientific invention, the future of civilization itself!

This handsome building is Savery Library at Talladega College where, through our American Missionary Association, young Negroes are trained for useful careers

Thus...STRANGERS *No Longer*

> *"Thus you are strangers and foreigners no longer, you belong to God's own household."*
>
> —*Ephesians 2:19*

By Marguerite Davison

SEVENTEEN years ago I made a great change from teaching kindergarten in the crowded tenement district of Boston to running a kindergarten and clubhouse in a mill village in the deep South.

I went from serving sixteen nationalities, with almost as many tongues, to serving one nationality with one language which was—almost! —my own.

The South was so different! The white people seemed all one race, one background, one language, but here too were blends: McKays and McKees, Carters and Kellys, all from the British Isles.

Whence and how had these reached the edge of Alabama?

They were children of many migrations, from the earliest settlers of Charleston and Savannah, to the later comers driven from the north of Ireland by the potato famine. They were joined by a few settlers from the south who brought queer corruptions of ancient French and Spanish names with a bit of Indian mixture.

The settlers who went farther north in their westward trek met the German and Dutch settlers from Pennsylvania, and now many an ancient German Bible can be found in southern Appalachian mountain homes.

In those rugged Cumberlands, Smokies and Blue Ridge Mountains are people who cherish inheritances from the old countries in music, speech and customs.

Folk songs with American adapta-

Eva A. Peterson, Assistant Principal and teacher of social sciences, and Margaret B. Campbell, teacher of art, are two who guide the students of Pleasant Hill Academy

tions—"Down in the Valley," "You've Got to Cross that Lonesome Valley," "Barbry Allen"—are more familiar in the mountains than in the lands where they originated.

Changes came. The trains puffed their way across the mountains, carrying pioneers over steel rails, leaving the old worn wagon trails to grow dim. Sections far removed from rail lines were more and more out of touch with the outside world.

Then came surveyors. They were welcomed by the people and some of them started Sunday Schools. They were followed by lawyers who investigated old deeds, bought up land and sometimes evicted those who had nothing legal to show for land which their great-grand-daddies had cleared.

The background of suspicion of outsiders still exists in some sections where lack of understanding keeps some of these Americans strangers still.

But constructive influences for understanding and a better life are at work!

Our Pleasant Hill Academy in Tennessee specializes in leadership training, teaches students to do by doing, and gives them the techniques they need for effective, constructive citizenship.

Our church and hospital at Pleasant Hill serve the health needs of a large area and provide community leadership in coöperatives, recreation and community service.

Our Community Church at Evarts, Kentucky, in the heart of the soft coal mining industry, is the center for all kinds of helpful activities for all ages. It gives people a new conception of religion ministering to all of life.

Farther south, in Alabama, is the interesting Scandinavian settlement at Thorsby, where our Institute is located.

The town was begun fifty years ago by Norwegians, Swedes and Danes from Chicago, Wisconsin and Michigan. In spite of odds in climate, soil and neighbors, they became part of the life of the country. Understanding coöperatives, they began the Fruit Growers' Association.

Their boys went with Byrd to the Antarctic, with Pershing to

Marguerite Davison is our Extension Worker in the Southeast for the Board of Home Missions.

France and with Chennault's Flying Tigers to China!

Along the Gulf of Mexico there settled another group of strangers to our gates, the refugees from Acadia, whose journey up the bayous of Louisiana and the rivers of Alabama and Mississippi has been immortalized by Longfellow in his poem "Evangeline."

With characteristic French unconcern for color or nationality, they mixed with native people—Mexican, Spanish, English, Negro or Indian. The resulting group is known as the Cajans, white and colored.

The Reverend E. H. Phillips of New Iberia, Louisiana, has worked for years with this group, and his Kamp Knighton, which started as a single building, is now an extensive community center.

It is the health center, the local station for county agents, the school and church home, and the site of the annual summer conference for our Negro leaders all over the deep South area.

In the Southland, these various cultures are gradually blending, as did the voices of three boys from our Southern Union College in a challenging missionary spiritual they had heard at a Negro revival meeting.

Of Scotch, English, Irish, German and Danish origins, they blended their gifts with their voices when they sang—

"If the Lord wants somebody, here am I, send me, I'll go."

These youth of the South, standing together to sing this melody of Christian commitment, symbolize to me the hope of this section where men are gradually becoming "strangers no longer."

A class in social science at our Southern Union College in Wadley, Alabama, studies solutions for the problem of soil erosion and others vital to rural well-being in the South

Photo by Swift and Vern for *Click* Magazine

THIS picture is a typical American Main Street which is probably not very different from Main Street in your town and mine. In terms of those elemental human interests which converge upon this thoroughfare, it is not so different from any Main Street anywhere in the world.

We do well to remember that Christianity, while it has now become a world religion with a world mission, began on Main Street. The pathways which Jesus trod were as commonplace as the sidewalk in front of your own house. The people he met along the way were

ding a CHRISTIAN *U.S.A.*

not the exotic figures of a biblical pageant, but ordinary folk like your neighbors and fellow-citizens.

All the events of the gospel story were enacted within a region so limited spatially that you could cover it in a morning's leisurely drive in your motor car. Indeed, Prof. Charles Foster Kent suggests that the whole of Jesus' ministry, excluding only the final journey to Jerusalem, was restricted to a radius of four or five miles, with its center at Capernaum. But what miracles were wrought on the sidewalks and Main Street of this town! Blind eyes opened to beauty and truth, demons of fear driven out, men healed of diseases of estrangement and hatred, raised from the death of despair and enmity and unfaith to a new life of hope and trust and love.

The proper locale of the Christian gospel is still Main Street, where it works to remake and transfigure the commonplace activities of home and school and marketplace, and to refashion human beings in all their concrete and specific relationships one with another. The most conspicuous difference between our time and first century Palestine is that the Main Street on which you and I live has become directly continuous with every other Main Street everywhere in the world; and the deeds which are done, for good or ill, on this globe-encircling highway have immediate consequences of planetary dimensions. The ancient insight of Christian faith, which knows nothing of "home" or "foreign" but sees all men as neighbors on the Main Street of one Holy City, is now reinforced by the socio-political actualities of our time.

The task of building a better

By Truman B. Douglass

America, to which this issue of *The Missionary Herald* is dedicated, is therefore not to be set over against the furthering of the world-wide Christian mission nor contrasted with the responsibility for action toward the making of a new world order.

The church of Christ has but one mission in the world. It is to be the agent, and in its own life the partial realization, of an authentic New Order far more revolutionary than the spurious substitutes which now arrogate to themselves that name. This true New Order, strictly speaking, is not one which we can "build." Rather, we are to receive it in humble faith and obedience as having been built by God Himself and as having existed from the foundation of the world in His purpose for His children.

"It is provided in the very essence of things," wrote Walt Whitman, "that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary."

I am reminded of another statement of the same insight, spoken by Vera Dean in her address to the General Council at Durham. She was being mildly critical of slogans dealing with postwar organization which make use of one or another variant of the phrase "the bases of permanent peace."

"The only place where permanent peace can be found," said Mrs. Dean, "is in the cemetery."

Wherever human life is vigorous

Truman B. Douglass is the new Executive Vice-President of our Board of Home Missions.

and lusty there will be tensions, differences, and conflicts. Christianity has never claimed that all the conflicts of life can be eliminated; but it insists that they are transcended by the love of God, and that they can be transformed by His power so that they no longer result in alienation and enmity.

America, as one of the United Nations, is marching—though how long the road and how costly in suffering and death we scarcely dare think—toward military victory. But when that victory is at hand we shall find that what Walt Whitman called "the very essence of things" has not changed, and that something has come forth to make a greater struggle necessary. In this greater struggle America's internal life and community will be deeply involved.

The Lenten season is a good time for counting the cost of the better America, whose building is our immediate responsibility if we are to have a part in the making of a better world. St. Paul has a telling phrase in his letter to the Colossians. He says that Christ conquered the powers that were against us, the powers of evil and death, "nailing them to the cross." That is the way it is done. These evils that lay waste our common life and violate the sanctity of man's fellowships have to be nailed down. It is not done by growth; it is not done by evolution. It is done by positive, purposeful decision.

If the better America is to be made, we shall have to make it by choice and decision and with the whole passion of our souls.

Christians, living on the spiritual frontier of the new America and the new world, are summoned to a clearer decisiveness and more vigorous aggressiveness. It means less of life-saving and more of life-giving. It means ceasing to care about ourselves—poring over the day's reckoning of profit and loss, wondering how the changes of this future will disturb our settled ways, fearing the new life that is pressing to break into our world.

Before there can be a resurrection of humanity from the abyss of chaos and meaninglessness into which we have descended, there must be a resurrection on Main Street, where you and I live, in homes and schools and neighborhoods, and first of all in our churches.

This is the message and purpose of Home Missions.

EVERY MEMBER CANVASS MATERIAL

For Churches Conducting Spring Canvass

A sample packet of material for your Every Member Canvass has been sent to your pastor. This literature has been tried and tested. It produces the results. It will help you to conduct a successful Every Member Canvass this Spring. "Our Church in One World" is an illustrated, descriptive folder which presents briefly the work of our churches. Order this material today for your Spring Every Member Canvass. The brochure, "Our Church in One World," is free and should be read by all your members. Missions Council, 287 Fourth Avenue, New York City 10, N. Y.

Many of our Veterans of the Cross must turn to gardening and other former hobbies to supplement their regular stipend. Ministerial Relief aids them in emergencies

BEHIND THE FIGURES

By Frank J. Scribner

ANOTHER year is over, and the Ministerial Relief Division is checking up on the record. This is good for us. It turns our minds from details to the comprehensive questions underlying our work. I should like to share with you some of the things about which we are thinking.

There are 610 persons on the regular pension rolls of the Ministerial Relief Division and the state Relief Societies. What brought them there?

Most often it has been the simple process of growing old in the ministry. The average age of ministers to whom pensions were granted in 1942 was 72 years. Carry that a step backward. A man who was 72 in 1942 was 40 (the time of his maximum acceptability to churches) in 1910. The average salary received by Congregational ministers in 1910 was $836 a year!

There was no Annuity Fund then, and no Pilgrim Memorial Fund. Ministers studied their Bibles and let tomorrow take thought for itself. What else could they do? And today were it not for the Ministerial Relief Division, their faith would have a sorry reward.

Sometimes it has been accident or sickness. The ministry has its casualty list, just as industry has. A minister may suffer a nervous breakdown. He may lose his voice or his hearing. Paralysis or tuberculosis may visit him. Such things mean

heartbreaking renunciation at best. To all but a very few they mean staggering financial problems as well. Except for Ministerial Relief, there would be grim meaning for many a minister in Paul's words, "Woe is me if I preach not the gospel."

Sometimes it has been bereavement. The most poignant and the most triumphant stories in our files are of families from which the husband and father has been taken away at the height of his usefulness and which have been held together, first by the courage and resourcefulness of the mother, but also by the help rendered by the Ministerial Relief Division.

One or another of these three causes explains the names on our roll. We are proud to be able to extend in the name of the church the help that these men and women have earned.

The average grant to a minister is $243; to a widow it is $199. How can people possibly live on such amounts?

They can't. Not on the average grant. The average is kept down by pensions to people who have some resources other than those that we supply. But our *largest* grants are in very few cases more than $400. And men and women live on them. How?

The first answer is: by virtue of a long experience in rigid economy. There is a tradition that ministers are not good business men. But if business ability means the power to get the most out of a dollar, there is no group on earth that can match them. Such ability stands them in good stead in their later years.

Another answer is: by taking advantage of every possible opportunity. A garden, a few chickens, a wedding fee, a gift from a former parishioner, a pulpit supply. Such things bring a few dollars that are counted and used with a care that is pathetic.

But the most important answer of all is the hard and simple practice of just doing without.

But what do they do when sickness comes, and the other emergencies that surround old age?

Well, you have heard of the Christmas Fund, and the Emergency Fund that the Christmas Fund makes possible. Not a week, hardly a day, passes without a call upon it. And without it, modest comfort would turn to stark tragedy for many a minister or minister's widow. There is nothing for which we of the Ministerial Relief Division are more thankful—and nothing that calls forth more heartfelt thanks from our family of pensioners—than the Christmas Fund.

Frank J. Scribner is General Secretary of our Ministerial Relief Division of the Board of Home Missions.

LAST-MINUTE NEWS

The Christmas Fund for 1943 achieved the thrilling total of $88,659.39. This is by far the largest Christmas Fund ever received—in 1930, the previous largest, was $82,470.

The Unit Plan for the maintenance of Original Plan annuities set out to secure $120,000 in 1943. When its books closed on January 10, the amount contributed was $148,369.16.

Any comment upon these two splendid demonstrations of loyalty and generosity would be inadequate!

FIELD FLASHES

BY DOROTHY P. CUSHING

AN OASIS IN THE DESERT

"An oasis in the desert" is the way they describe the home of the Rev. and Mrs. Paul M. Cassen of Sirur, India. Hundreds of soldiers driving through Sirur to Poona or Ahmednagar have stopped here for a glass of lemonade—or a week-end visit! Whether the time be long or short, they have basked in the friendly and delightful hospitality of "Paul and Betty." Last October 258 soldiers were entertained in this way.

PLEASANT HILL SOLVES THE MANPOWER PROBLEM

If you take a look these days into the dairy at Pleasant Hill Academy, Tennessee, you will see girls milking the cows side by side with the boys. War has taken so many of the older boys that duties hitherto done by them fall on the shoulders of Pleasant Hill's sturdy and competent girl students. Since practically all of the work at the school is done by the student body, the girls are pitching in to handle many things formerly in the realm of the purely masculine. They worked in the gardens last summer harvesting vegetables, and they canned thousands of quarts of produce (8,000 in September and more being added each day).

THANKS, CONGREGATIONAL FRIENDS

"Before you came we were under the heavy pressure of ignorance, superstition, hatred, chronic poverty, disease. But after your arrival schools were opened, good roads were constructed, hospitals built. . . . People were taught about God . . . how to read and write and to keep themselves clean. . . . We sons of Gazaland owe a great debt to you citizens of America." So spoke the president of the Gazaland Shanganas Coöperative Society in East Africa at the Mount Silinda Jubilee celebration.

A NEW MISSIONARY FOR INDIA

On January 16 at the First Church of Christ, Congregational, in Springfield, Mass., Charlotte Wood Beals, R.N., was made a career missionary of the American Board. William E. McCormack,

minister of the church, gave the Godspeed from the churches; Barbara Raymond of Springfield led the Responsive Service of Partnership; Miss Rita Kilpatrick of Springfield gave the Godspeed from the young people. The Welcome to India came from Miss Katharine Mix, R.N., furloughed missionary nurse from Wai Hospital, India, and Dr. Edward Fairbank, veteran retired missionary from Vadala, India, made the Prayer of Consecration. The address was given by Dr. Rockwell Harmon Potter, President Emeritus of the American Board, and the commission was conferred by Dr. Alden Hyde Clark, Secretary for India.

ALABAMA'S GOOD NEIGHBOR POLICY

WHEN fat pine logs, of which many cabins are built in the field of the Rev. Annie Campbell in Middle Alabama, get afire they burn with ferocity. One family lost cabin, furnishings, clothes, and all other possessions. Father, mother, baby and other children were saved and taken in by kindly neighbors. Soon word spread of the calamity and from families all around the community, none of them overburdened with worldly goods, came clothing, bedspreads, quilts and even a stove to help set the stricken family on their feet.

THANKS TO THE YANKS

AN American Board missionary who went back to his post "the hard way" has this tribute to pay the U. S. Army men whom he met en route: "The American Army was very helpful to us in India, and I should like to express my appreciation of those who did so much to make our journey comfortable. I was proud that America had such fine men in India and China to represent us and to help with the task that is ahead of us. Many of the men we met had been in civilian life until a short time before, and they were in the Army for the same reason I was going to China—that it seemed to be the place where one's life would count for most. I have no doubt that the men who have gone out from America to other parts of the world, are just as fine as those we met, and it gives one faith that we will not only win, but that we shall have a better world."

FROM A LITTLE ACORN

SEVEN years ago young Mrs. Loy Long of Ahmednagar, India, started her now famous Sisal Fibre Industry in India (see the February *Missionary Herald*). She has just reported that there are now 125 local workers, 50 babies in the Welfare Center, and nearly 20 widows and orphans in the hostel. Better yet, sisal fibre industries have sprung up in Satara, Poona, Nipani, Belapur, Sangamneer, the Blind School in Bombay, and in other centers around India to which her graduates have gone.

News and Views

BY ELLA G. SPARROW

Photo U. S. Navy

Chaplain Charles R. Cooley, former pastor of our First Church of Meriden, Conn., conducts an outdoor service at his Post on a Pacific island. He serves a Marine Air Unit, a Naval Construction Battalion, and a Naval Air Station. With one other Protestant chaplain, he won commendation for his work there. Though lacking chapel facilities, his men organized a Sunday vesper service in addition to the regular morning service. Only 25 attended the first vespers, but regular attendance is now over 500. The structural shops made a portable white pine altar, and the metal shop constructed a shining new cross. The station's Brass Band Choir, a few members of which are seen at the right, provides the music

Photos by O. R. Warford

Above and at the right are views of the Sylvan Dale Ranch, situated at the mouth of Big Thomson Canyon, about five miles from Loveland, Colorado. The School for Pastors, sponsored by our Board of Home Missions, will meet here for the fifth time, from July 12 to August 9. Below, left to right, are William F. Frazier, Arthur A. Rouner, Stanley U. North, and Henry Smith Leiper, who will again be serving as members of the faculty

The courses for 1944 will be similar to those of previous years, featuring religious education, preaching, worship and missions. The school is designed to help the parish minister to more effective service, to reëstablish habits of study and to quicken his soul through fellowship. The area served by this conference is Illinois and west to the Pacific Coast. The membership of the conference will be limited to seventy-five delegates

Young people of our Beatrice Street Church, Durban, South Africa, helped buy individual communion cups for their church. Trays carrying the cups were made in the Adams College industrial shop. One of the group presented them to Mr. Ndhlovu, the pastor, and to the Rev. Harry A. Stick, both of whom appear in this picture. (Below) At Adams College an impressive commemoration service was held at the grave of Newton Adams, pioneer missionary, for the founders of the college and the community

Sermon of the Month

UPON THIS ROCK

By Ernest M. Halliday

General Secretary
Church Extension Division

WE hear much of "missions" in these war days—secret missions, bombing missions, diplomatic missions. It's the very word the Romans used—"mitto, mittere, misi, missus" —to send. A mission is a sending, and a missionary is a person sent.

In religious usage, a missionary is primarily a person sent of God, as was Amos or Jonah or John Baptist; secondarily, one sent by a church or a board. But sent for what purpose? First of all to declare God's will by word of mouth. That was the classic pattern. But later, to demonstrate his will by deeds of mercy, to illuminate his will through education, to make his will effectual in all-round better living.

Thus the missionaries have founded not only churches, but schools and hospitals, too. They have built houses and roads and soils. They have insisted that life has unity—of body, mind, and spirit—and that the message of religion is concerned with life in all its aspects.

Whither the missionaries are sent, whether to places in our own land or to points overseas, makes little difference from the standpoint of their essential objective. Methods must vary, techniques be adapted to special situations, but the fundamental aim remains the same: to bring men to a realization of their inheritance as children of God and to introduce them to enjoyment of the privileges appertaining to that high estate.

Historically, the organization known as the church has been the missionary's best resource for the accomplishment of his divine vocation. This is natural in view of man's gregarious nature, and of his experience that "in union there is strength." The church, as a body of believers, has kept the fire burning on the altar. It has stood as the continuing and continual reminder of the spiritual in a mundane existence. It has softened men's hearts and enlarged their sympathies and marshaled their endeavors. Today, as always, it affords instruction and inspiration to the individual; it fosters and guards both home and school; it lays character foundations for good citizenship.

If, therefore, it is through the churches that the basic aim of Christian missions can best be accomplished, it is of utmost importance that our mission boards should give earnest attention to keeping the churches strong. Sometimes one might almost think that mission boards, in the distortion arising from viewing things too near at hand, have come to regard themselves as existing for their own sake, as having been called into being in the

interest of another nice organization made up of nice people, and that their chief function is to promote their own longevity, having care, meanwhile, that their machinery is kept well oiled and running smoothly.

Nothing could be farther from the truth. The mission board exists to build religion in the hearts of the people. It lives to strengthen those allied agencies which make possible the accomplishment of that purpose. Among such agencies the church stands first.

I repeat: the mission board has a definite obligation to strengthen, hearten and help the church.

From the standpoint of national missions there are many ways of fulfilling this obligation. The Board of Home Missions, for example, aids some churches in paying the salaries of their ministers. It assists others in securing adequate houses of worship. It conducts preaching missions and ministerial convocations and schools for pastors. It seeks to provide expert counsel to churches in situations of peculiar difficulty due to social and economic changes. It has particular regard for training children and young people in Christian living.

But when all is said, the basic responsibility of home missions is to build the church through increase of membership by enlisting people who honestly can be called Christian disciples.

How far short our own communion has fallen in this respect may be seen in the study recently released by Dr. Benson Y. Landis of the Federal Council of Churches. He shows that during the twenty-five years ended in 1941–42, while total church membership in this country increased twenty-five per cent, with this rate of growth divided almost equally among Roman Catholics and Protestants, we share with the Northern Presbyterians the dubious distinction of being the only denominations with more than a million adherents which increased less than six per cent: Presbyterians, 4.9 per cent, Congregational Christians, 5.9 per cent. It reminds one of the old story of the Alabama citizen who "thanked God for Mississippi because it kept Alabama from being at the bottom of the list."

Why this disappointing showing in face of a growth in population during this same period over twice as great? No doubt many reasons could be alleged, but is not this the plain fact: our churches are not sufficiently interested in building the Kingdom of God through enlistment of men and women and boys and girls as Christian disciples? The catastrophic falling-off in church school enrollment is a corollary and a commentary on this state of things.

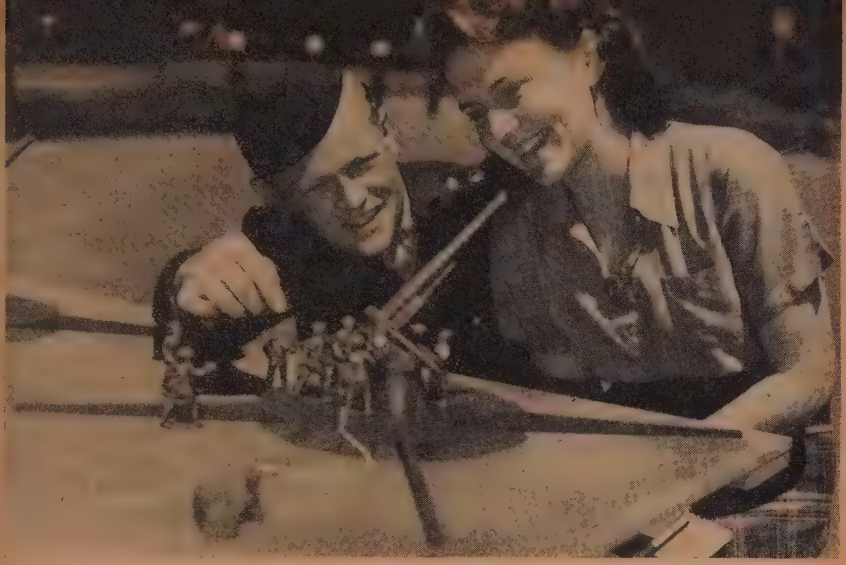
What is the remedy? Evangelism. Evangelism by whatever means is most effective in any particular situation.

Our polity and practice are broad enough to admit a variety of methods. We make a grave mistake if we fail to avail ourselves of the open door into men's hearts provided by mass appeal touched with emotion just as surely as if we depend upon it alone and disregard the method of personal cultivation by the spoken and written word.

But what a confession of laxity and ineffectiveness is the year book with its hundreds upon hundreds of zeros in the columns which should show increase in church membership upon "confession of faith"!

Is not this the focal point upon which our effort should center as a board of home missions, as secretaries and pastors, as lay members? We needs must build the church to build God's Kingdom.

Thus, and only thus, can we bring that Kingdom into being on earth.



Courtesy *Look* Magazine

Student soldier and student nurse inspect a miniature antiaircraft gun used in University of California's ROTC. This is one of many campuses geared to war activity

STUDENTS *IN* TRAINING

By Ralph Douglas Hyslop

THE men and women of your family and church who are now in the service of our nation are much in your thoughts these days.

They are your sons and daughters, the hope of the future.

You are maintaining close contact with them, giving them news of their church and community, reminding them of the things that are mutually most valued.

Of these service men and women, some must be among the half million who are being trained on college and university campuses.

They have been carefully selected. Within a short time many will hold positions of leadership in the armed forces.

Do you know that the government assigns no chaplains to these training units, except in unusual cases?

Such religious leadership must be supplied by resident religious forces: local churches, college chaplains, Christian Associations?

But you can help us to provide more adequate religious leadership for these men and women in training on college and university campuses!

Send to our office, 14 Beacon Street, Boston, Mass., the names and addresses of all those from your church who are trainees on college and university campuses. We will help campus pastors and student workers to contact trainees from our Congregational Christian homes and churches.

We can also help you! You have been sending to those in the camps and in active service the best and most helpful literature that you

---

Ralph Douglas Hyslop is Secretary of Student Work of the Christian Education Division of our Board of Home Missions.

Courtesy *Look* Magazine

Young officers training for war also need a Christian training for living in peacetime

Courtesy *Look* Magazine

Univ. of California women students carry on food research to keep America healthy

can provide. Our denomination has provided chaplains with more of this literature.

And we have similar excellent publications for student trainees and more are in preparation!

We believe that you will want to send this material—written by men who know students and their problems—infused with deep Christian faith—as a token of your deep concern for them.

Titles and prices of these pamphlets now available are listed below.

A letter from you, with information about trainees from your church, will receive a personal answer. We will gladly tell you of the local pastor or campus religious worker who should be most concerned about your trainees on each campus, and we will get in touch with him!

Thus a valuable contact is established and when a need arises your boy or girl will know where to turn for counsel. The services of the church and the hospitality of church homes will be open to them.

Will you serve and permit us to serve you?

We are convinced that it is through such mutual assistance that the Christian faith and the Christian fellowship will be made vital in the experience of the men and women who will lead us in all walks of life in the years ahead.

Student Life. 10c.
Decision for Life. 2c.
Training for the Ministry in Wartime. 2c.
It Is the Christian Faith. Free.
Students in Uniform. 10c; *in quantity,* 7c.
What Shall I Do with My Life? 2c.

Reinforcements Reach Turkey

By the time this issue comes from the press, Miss Lindsley and Miss Martin of the Scutari Girls School expect to be back at the school after five months en route. Delay was experienced in getting passage from South Africa, and finally they had to fly to Cairo, as Dr. Parmelee had done somewhat earlier. They were the first out-going missionaries to reach Turkey in three years, and will be greatly welcomed. Dr. Parmelee is working in a camp for Greek refugees.

Americans Bomb Mission Field

Before the missionaries reached Micronesia in 1852, American whalers and traders had been there. Then came the missionaries and as a result of their sacrificial efforts through almost ninety years, the population of the Marshall Islands and Kusaie of the Carolines has become almost entirely Christian.

The church life developed in the Islands was simple like the fish-and-cocoanut economy which supported it. The teachers on the scattered islands were also the religious leaders of the adults. They have been trained for this work on an elementary level in the Mission training schools at Kusaie, a high island where it was possible to raise crops as it was not on the coral atolls of the Marshalls.

The veil of silence had begun falling on the Islands before Pearl Harbor. We succeeded with persistence in getting our last women missionaries out in February, 1941. Our last word from Mr. Heine, retired that year and not permitted to leave, was written in August, 1941. Since Pearl Harbor, we have been able neither to obtain nor to send word.

Now other Americans have reached the Marshalls, and perhaps begun a new era for them. Newspaper reports tell of the proclamation of allied military government on Kwajalein, and mention the natives, but tell nothing of how they have survived the holocaust of bombardment and invasion. Presumably before this is read, the occupation will have been extended to Jaluit, where Mr. Heine was when last heard from. We wait in concern for the reports we have requested.

Anticipating these developments and their gradual extension westward through the Carolines,

the American Board has determined to meet the responsibilities which may fall upon it in the new day. Miss Eleanor Wilson, who was the last to leave, is preparing to return as soon as conditions permit. A family and a woman nurse-teacher are being sought as reinforcements, to begin the study of the language and make other specialized preparation. Who knows whether the next in line of succession to the five mission ships that bore the name Morning Star may not be a mission airplane?

From Other Areas Under Japanese Control

From Japan itself comes a long-delayed message through the Red Cross from Miss Denton, reading: "Recovered three months pneumonia. Surrounded loving care words cannot describe." This was dated the end of June.

From the internment camp at Weihsien in North China has come word dated October 24, 1943, saying that life together was enjoyable. Dr. Porter who reported speaks of a large attendance at the philosophy courses he was teaching and adds: Health super fine. Comrades well, active." Judged by their past experience, this is dependable news and not form reports such as are received from military prisoners in the Philippines.

From the Philippines themselves, no word later than the departure of the *Gripsholm* in September has been received.

En Route to China

Six missionaries are now en route to China. Miss Dow, Miss McClure, Miss Reed and Mr. Hausske on their way to West China reached a port in Southeastern Africa on January 20. Miss Atwood, on her way to Foochow, reached there eight days later. Rev. Elmer W. Galt has just sailed from an American port to go to Foochow and relieve the mission treasurer there, Rev. Robert W. McClure, who has been voted a furlough.

The Christian Movement in China Faces the Future

Rowland Cross, who has been loaned to the National Christian Council of China for a year, has been visiting Northwest China, holding conferences with Chinese church leaders and missionaries on postwar planning. He visited Sian and remote Lanchow, in addition to holding two conferences in Chengtu, going and returning. At Sian a union committee on church planning was formed. Continuing study is under way in Chengtu. Mr. Cross is planning to leave Chungking in March for a similar journey through Kunming to South China and Fukien.

TALES OUT OF SCHOOL

By Harry Thomas Stock

"ALL my life I'll be saying 'when I was in Dayton.'"

"I guess I caught the Christian spirit."

"I learned to pray, and what's more, I learned that there is someone to whom to pray."

So spoke Winchester, Mass., young people who had paid for the privilege of working five weeks among children in a Dayton, Ohio, trailer camp.

The group helped conduct daily vacation church schools, guided recreational activities, and assisted in the new Sunday School. During their crowded schedule the young people found time to listen to lectures, study the race problem and the point of view of labor, attend the trial of three conscientious objectors, and participate in young people's meetings.

They could tell you of lonely children of working mothers, of how naturally these little ones learn to worship, of the new junior choir whose robes were supplied by the junior choir of the Winchester church, of the satisfaction of being asked to help select the plans for the clubhouse which the federal housing agency was to finance later.

Dayton pays tribute to their service by now including the needs of this "disrupted population" in its community chest.

How did it all happen? At the Dayton end, it began with the Rev. and Mrs. Porter Bower, of our Riverdale Church, located near sixty-five trailer camps. They interested the Ohio and the National Pilgrim Fellowship and the Dayton Federation.

At the Winchester end, it was the insight of Miss Evelyn Scott, Director of Religious Education, and the hearty coöperation of the pastor, Dr. Howard J. Chidley, which led four of their young people to join others in the project at Dayton.

Jean Goree, one of the workers, helps girls of the trailer camp fix up their clubhouse

Miss Scott and another adult also became members of the Dayton work crew. It is a habit with our Winchester church to find summer opportunities of service and religious growth for its young people.

Next summer the people of many defense communities will need a similar ministry. Has your church a pastor or director or some young people who could participate in emergency work during the vacation months as a gift of service?

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

Photo by Parks

Religion Lends a Hand

By Charles S. Johnson

THROUGH the new interracial program of our American Missionary Association, our churches are lending a desperately-needed hand in race relations.

It is new primarily because the Association, which for nearly a century has been concerned with the education of Negroes and other neglected groups, has turned attention directly to the problems of race and caste in America. The educational work continues, but the added effort is aimed at those subtle and dangerous elements in American life that are so largely responsible for the neglect, racial discrimination, distrust, and disunity in our common society.

One is tempted to expect a miracle of change in these relations when a program is announced. However, the problems in race relations are old, deeply entrenched in tradition and, unless affected by some extraordinary crisis, change slowly. They cannot be abstracted from the ethical aspects of everyday personal

relations. Race relations are always personal relations.

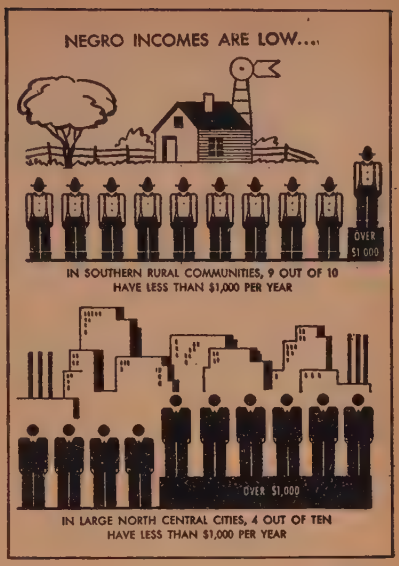
We see our task in this new program as the understanding of these problems and bringing to bear upon them the best experiences of the social sciences in programs of constructive action, guided by our conception of the highest attainable social ends in a Christian democracy.

The staff which began this work has included such experienced social and religious workers as Ira deA. Reid of Atlanta University, Henry C. McDowell, Harold M. Kingsley, Horace M. Bond, Margaret McCulloch, Herman H. Long, Clifton Jones, Frank Dorey, and Ernest E. Neal.

1. *They were first concerned* with the widespread, menacing evidences of acute racial tension and overt conflict throughout the nation. They made a general study of these tension areas (*To Stem This Tide*, Pilgrim Press), available for wide distribution through the American Missionary Association Division. Individuals engaged in race relations programs may receive monthly a summary and analysis of current incidents and trends based on reports from agents in the field and on the examination of several hundred newspapers and magazines. Our field workers began their activities in Detroit, Mobile, and Beaumont, Texas, where actual race riots had occurred.

2. *Our Common Ground Program*, a special feature of the Division, is an institutionalized service to communities by resourceful personnel capable of mature judgment and constructive planning in difficult areas of operation. The work varies according to the situation and the special skills of the worker.

3. *In the Southern Field*, the most important step is the development of the Southern Regional Council. With a new program and staff, it assumes the responsibility of the Commission on Interracial Coöperation, with headquarters in Atlanta.


NEGRO INCOMES ARE LOW...
OVER $1,000
IN SOUTHERN RURAL COMMUNITIES, 9 OUT OF 10 HAVE LESS THAN $1,000 PER YEAR
OVER $1,000
IN LARGE NORTH CENTRAL CITIES, 4 OUT OF TEN HAVE LESS THAN $1,000 PER YEAR

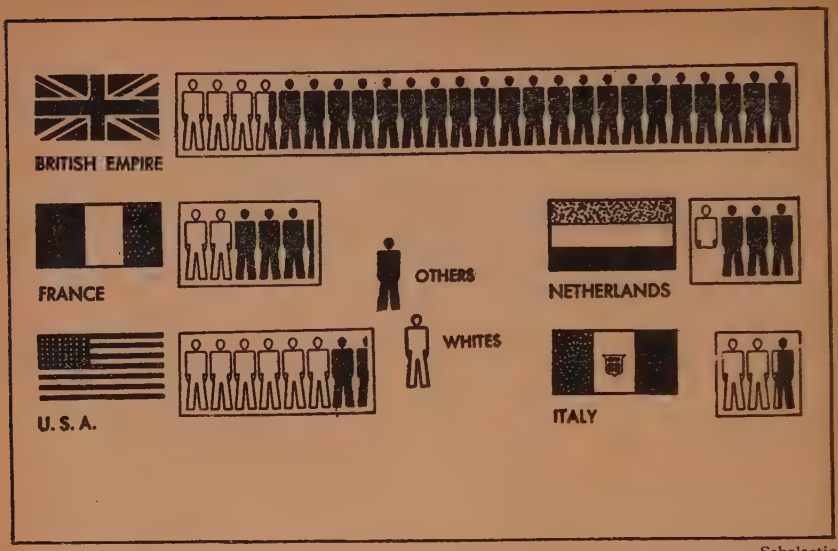
Scholastic

4. *The California Project* grew out of the serious new developments on the West Coast where hundreds of thousands of war workers have migrated. Our program felt the need of a "laboratory" in which to test a full range of action programs. Its experiences could be used for more confident action in other areas.

San Francisco, with its multiple racial situations and precipitous increase in Negro population with acute repercussions, is at the same time a situation plastic enough and undefined in its racial traditions regarding the Negro, to make it one of the most operable in America.

On the city's invitation, a project was begun to incorporate the Negro minority into the city framework with minimum friction and maximum integration. It used a self-

Charles S. Johnson is Director of Race Relations for the American Missionary Association Division.



Scholastic

This chart, based on the pre-war world of 1939, shows the whites vastly outnumbered in the British, French, Dutch, and Belgian Empires by their colored subject peoples

survey under guidance—with the sole purpose of initiating full local construction action. For a month the Director organized the community. Now two staff workers continue the program; about 150 persons from 40 social and religious organizations are at work.

Their experiences are recognized by other cities, notably Chicago and Detroit. The Chicago Mayor's Committee is using this device for effecting community response.

5. *Our Editorial Service* reaches a large audience through organizations which may themselves lack personnel and materials for adequate articles and factual presentations. This active service is reaching an estimated 600,000 readers with its materials.

Other special projects are programs for church youth groups; a manual of good practice in race relations to be widely distributed at the end of the year; and a handbook of racial etiquette, *Manners and Minorities*, a guide to acceptable interracial behavior on higher levels of human relations.

The Director and his associates serve as lecturers, program consultants, and seminar leaders for many social, educational, and religious groups. The demand for their services far exceeds their availability. The demand for literature with practical guides to interracial action in school, industry, and church is increasing steadily.

A speakers' bureau will serve local interracial committees and social, educational, and religious organizations.

A summer institute will guide and orient staff workers, officials, and board members of organizations and institutions which feel the need for a sound understanding of both old and new racial problems.

Our first year of work has demonstrated that such a program as ours was long overdue. Now we look forward to a long future increasing in service and fruitful of results.

Have You Read?

By Hugh Vernon White

RETURN TO CHRISTIANITY, by Nels F. S. Ferré. Harper and Brothers. Price $1.00.

From time to time there appear brief expositions of the meaning of Christianity in which the intellectual understanding of first-rate minds is distilled in the medium of common speech and the essence of the faith. Such was Augustine's *enchiridion*; such is this little book by Nels Ferré.

Dr. Ferré is one of the most creative and vigorous of the group who are leading the remarkable and inspiring revival of theology in our land and in our day. In this book of 76 pages he achieves a simple, lucid, and sometimes brilliant style. It is a book that the layman can read with pleasure and from which he will gain stimulus as well as understanding.

However, the subjects dealt with are basic, and behind every paragraph lies a theology which is adequate and fully thought out. Those who know the author's former books are aware of this. Some who found it a little difficult to follow the closely knit thought and technical phrasing in them will find no such obstacle to understanding here.

The four chapters deal with Christianity and Truth, Christianity and the Individual, Christianity and the Church, and Christianity and Society. It might well have been titled, "Radical Christianity." In fact, that is what Dr. Ferré says he is writing about. He also says, all too truly, that throughout the history of Christianity the power of the faith has been largely restrained and vitiated by its interpreters' inability or unwillingness to accept fully this central doctrine of God as love. This theoretical failure has been paralleled and perhaps partly motivated by a tendency to conform to the world's selfish "practical" basis for moral conduct.

This is the most readable and usable handbook on the main issues of the day for the Christian that I have seen.

THE APOSTLE, by Sholem Asch. G. P. Putnam's Sons. Price $1.00.

The author of *The Nazarene* has continued his story with the apostle Paul as the main character. This is essentially a novel, and regardless of their religious beliefs, people who appreciate literary excellence and who find pleasure in a moving, dramatic account of human life will read it with appreciation.

It is a historical novel, and this cannot but enhance the interest with which it is read. Few will know enough about the conditions of the time and the facts of the life of St. Paul to have an opinion as to the degree of faithfulness with which Sholem Asch has portrayed them. But it is evident that he writes with a wide and accurate knowledge.

One cannot but be intrigued by the fact that two novels telling the story of Jesus and of his great apostle are written by a Jew. Those who have a conventionalized conception of the persons and events of the time may be shocked to read their reconstruction in *The Apostle* into concrete human scenes. But the author writes with the deepest appreciation and apprehension of the spiritual struggles and development in the life of Paul.

He takes him through the theological transition from the thought of a Jewish Messiah to the general conception of the Son of God.

If these two books were written, as has been said, to create a new sympathetic understanding and appreciation between Christians and Jews, they ought to prove a great success. For the most part, Asch has shown a profound understanding of the Christian idea and of the significance of the development of the new faith and its ultimate separation from orthodox Judaism.

The fact that Christ's suffering and cross are accepted as the price of redemptive love does not appear. But this is not to be wondered at since Christian theologians have found it difficult, if not impossible, to put this central meaning in its true perspective in the Christian doctrine of salvation.

Both Jews and Christians are indebted to Sholem Asch for this great and sincere and reconciling story of the apostle to the Gentiles.

PROFILES

LISTON POPE, assistant professor of Social Ethics at Yale Divinity School, is now editor of the magazine *Social Action*, published monthly under the auspices of our Council for Social Action. Dr. Pope, author of "Millhands and Preachers" as well as of many pamphlets and articles on social problems, has long been active in the Council. Under his direction, *Social Action* will continue to examine timely subjects upon which Christians should be kept alert.

At the recent meeting of the Missions Council, held in Cleveland. the following officers were elected for the coming year: Helen Kenyon, Chairman; Robert W. Putsch, Vice-Chairman; Prof. J. S. Prentice, Recording Secretary; and Harold B. Belcher, Treasurer. An article by Miss Kenyon will appear in the April Missionary Herald.

The American Board is proud to announce the appointment of Mr. and Mrs. Harold W. Heckman, of Edgemont, South Dakota, as career missionaries for rural work in India. Mrs. Heckman is now taking a special course at the Merrill-Palmer School in Detroit and Mr. Heckman will take special rural work at Scarritt College in Nashville. Both these courses will contribute further to their special preparation for their new work in India.

Our First Church of Haworth, New Jersey, has just completed a unique experiment in training children for future church leadership and in making them feel a present sense of responsibility for it. Under the leadership of Mrs. Marvin A. Seely, a teacher in its Church School, 200 persons were enlisted who would pledge fifty cents a month for a twelve-month period. Thus, within a year the indebtedness of $1200 was paid off and the interest of the Church School received a new impetus toward service for its church.

Two American women, one white and one black, planned the 1943 program for the World Day of Prayer. In South India, a simple Tamil lyric based on a poem by Kagawa became part of the program! Our mission group in Aruppukottai, India, was so impressed by the contribution of the American Negro woman to the world program that they sent their offering to America for a bit of work among Negro children as a fitting "Thank you!"

The progressive spirit of our Bethel Finnish Church in Detroit is shown in its congregation's recent decision to grant its pastor, Niilo Tuomenoksa, the privilege of attending day school to study English. A member of the church will take the pastor's place in conducting the mid-week service. It requires no stretch of the imagination to foresee the new horizons open to a church with such initiative.

The home of Marguerite Davison, our extension worker in Thorsby, Alabama, has been called the "Grand Central Station," and it certainly deserves its name. All roads cross there for friends, pastors, church workers, missionaries, and local parishioners who are her visitors in a steady stream, especially during the months when she is conducting camps with the help of the summer workers.

The newest venture of Aleppo College, Syria, is a night school, which has held sessions for the past year. It began with a double purpose: to meet the insistent demand of young merchants and clerks in the city for special courses, and

to provide supplementary income for some of the college teachers outside of regular hours. It has had a steady enrollment of over 100 of students mostly in their twenties, and there is no slackening or irregular attendance.

Joseph H. Stein of Sandusky, Ohio, will begin his duties as superintendent of the Congregational Christian Churches in the Middle Atlantic Conference on January 15, with headquarters at 44 Brick Church Plaza, East Orange, New Jersey. Since 1930 he has been pastor of the First Congregational Church in Sandusky. Previously he taught for three years at the American University at Beirut, was pastor of the First Reformed Church of Toledo, Ohio, and has held positions of leadership in young people's summer conference activities in the Ohio and Indiana Conference.

Dr. Mary Cushman, our well-known and well-beloved medical missionary to Angola, Africa, recently completed a visit to our Oklahoma churches where she spoke on Africa and our work there. In spite of bad weather which forced her to cancel several appointments, she did make 22 talks in eleven days!

When Howard E. Lacy, co-pastor of our Northeast Montana Parish, was presented with the gift of a small printing press complete with several fonts of type, and generous supplies of ink and paper, he revived a trade which he learned while working on a daily paper during his high school days in Indiana. His church printing needs are now splendidly taken care of, as the pastor's hand regains its skill at setting type and getting out attractive copy.

Roy A. Haun, pastor of Loomis Congregational Church at Letcher, South Dakota, is especially proud of two young men from his young people's group, who filled his pulpit during his recent absence for several weeks. One of them, Irvin Parce, plans to become a lawyer. The other, Mervin Phinney, will be a minister. This was a first experience at preaching for both of them and through them the church sees great possibilities for using the leadership of its young people.

For 40 years an educator at Doshisha University in Japan, Dr. Mary F. Denton (Ed.D.) elected to remain in Japan for retirement. When war came, she still preferred to stay with her Japanese friends. She is now 86 years old. A recent cable reports her recovery from a three-months siege of pneumonia. The cable adds, "surrounded by loving care words cannot describe."

On December 1 Rev. William R. Leete of Shanghai arrived in New York on the *Gripsholm*. During his absence, in 1942 his wife, Anna Kauffman Leete, died. Last August word came that his son, Lt. Johnathon Leete, U. S. Army Air Force, was missing in action. At the boat to meet his father, who had just spent eight months in a prison camp in Shanghai, was Sgt. Henry W. Leete, younger son, a paratrooper at Fort Benning, Ga. On December 26, 1943, Sgt. Leete died of injuries suffered in an automobile accident at camp. A memorial service was held for him in Hartford, January 9, in the same chapel where a similar service had been held for his mother less than a year ago. Sgt. Leete was president of the high school age Youth Fellowship at Immanuel Congregational Church and president of the city-wide Congregational group of Youth Fellowships.

Milestones

THE Reverend A. N. Hitchcock, Ph.D., D.D., veteran Congregational clergyman, died Sunday, January 16, on his 90th birthday at the home of his daughter in Fort Wayne, Indiana.

For 37 years, as Secretary of the American Board of Foreign Missions, with headquarters in Chicago, Dr. Hitchcock cultivated the missionary interests of our Congregational Christian churches in an area of 22 states.

Twice he visited the mission fields. He retired from active service in 1926.

Dr. Hitchcock was born in Wisconsin and was a graduate of the University of Wisconsin and the Chicago Theological Seminary.

A son of the Manse, Dr. Hitchcock's acquaintance with the ministers and churches of his area was wide and intimate. This was particularly illustrated in the selection of missionary pastors, for Dr. Hitchcock was one of those who greatly influenced the appointment of missionary pastors.

In paying tribute to Dr. Hitchcock upon his retirement, Dr. Thomas C. MacMillan, former Moderator of the General Council, said:

"As the guiding spirit in our Co-operating Committee in Chicago, Dr. Hitchcock was without a peer.

"His judgment was sound. His knowledge of conditions and churches was thorough."

Dr. Hitchcock's office in Chicago was what Dr. MacMillan called "The Half-Way House for our missionaries crossing the continent."

Dr. Hitchcock died at the home of his daughter, Mrs. Paul Kraus, 922 Kinnaird Ave., Fort Wayne.

Ernest Graham Guthrie

DR. ERNEST GRAHAM GUTHRIE, General Director of the Chicago Congregational Union, 1926 to 1942, died at the age of 64 in Winter Park, Florida, on January 23, 1944.

A native of New Zealand, he has served our Congregational Churches in America for 35 years—in Burlington, Vt., Boston, and Chicago.

The Council for Social Action, Re-Thinking Missions, the Movement for World Christianity, the Church and College Movement, the Union for Democratic Action, and the World Council of Churches have also felt the strength of his leadership.

He is survived by a sister and four brothers in New Zealand and by a sister, Margaret, who made her home with him in America. A private burial was held at Hinsdale, Ill., January 26. The Congregational Union held a memorial service for him on February 13.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments

For 7 months ending December 31, 1943—$35,268.63

SPIRITUALLY REFRESHING

APPROACHING another Easter season, millions of hearts will be seeking a closer contact with the Great Comforter. This they may find in many ways, one of which could be through the daily devotions available in The Upper Room. Written for today's needs by some of the world's outstanding religious leaders, The Upper Room constantly proves its power to lift men's hearts and minds in prayer and meditation.

The devotional readings in the April-May-June issue will be found especially appropriate for the days before and after Easter. Send in your order now.

Ten or more copies to one address, *5* cents each, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, *30* cents, postpaid; four years, *$1.00*. Other countries, *40* cents; four years, *$1.35*. Special envelopes for remailing The Upper Room to men and women in the armed services, *$1.00* per *100*. Address all orders to

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